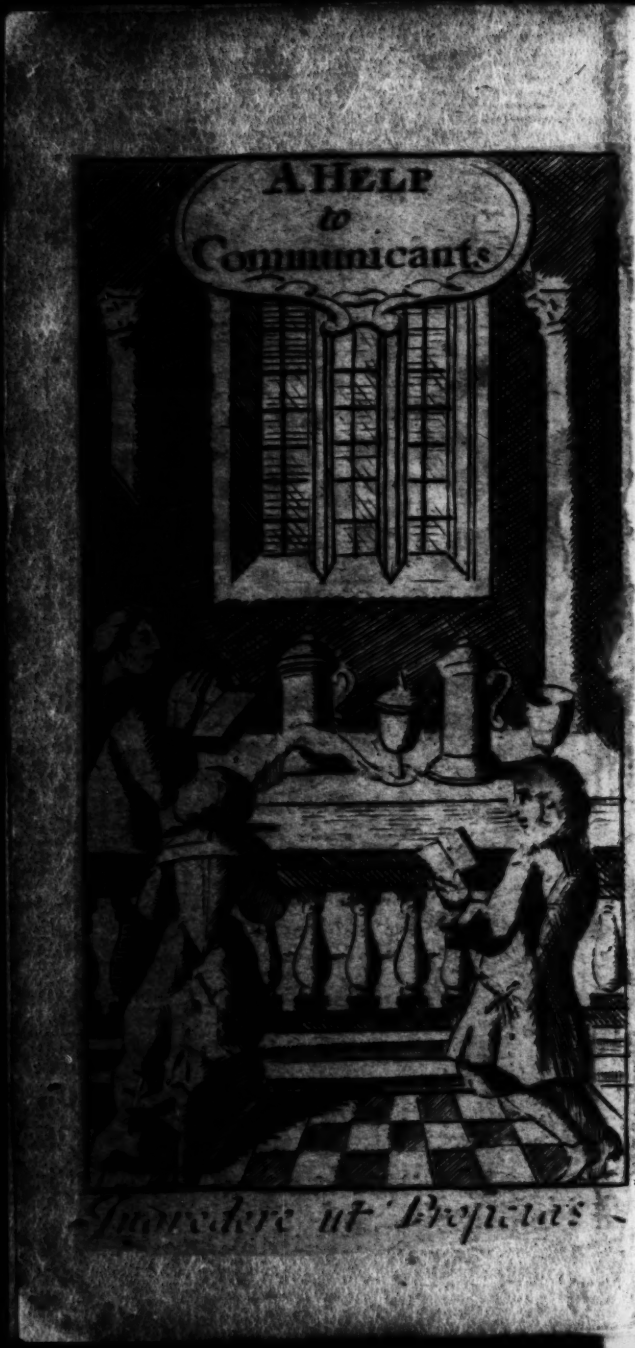
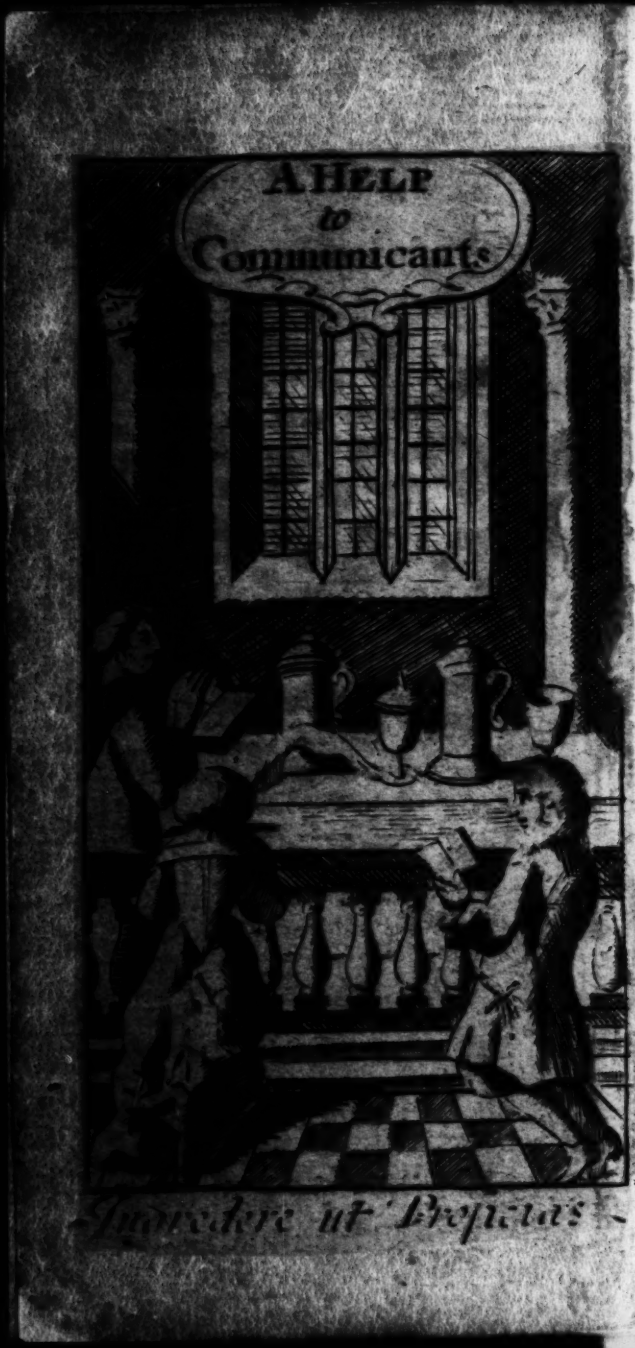

A HELP
to
Communicants
Invitatory ut Preparat:


A HELP
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Communicants
Invitatory ut Preparat:

A BOOK FOR BEGINNERS:

Or, an HELP to *Young Communicants*:

THAT

They may be fitted for the Holy Communion, and receive it with Profit.

By *S. PATRICK*, D.D. late Lord Bishop of *Ely*.

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TO THE READER.

THere is no advice more wholesom or more necessary, than that of Solomon, *in the conclusion of his Meditations upon the Vanity of all things under the Sun.* Remember thy Creator in the days of thy Youth: *Which may serve instead of a Preface to this little Book; especially if I*

change one word, and make it run thus, Remember thy Saviour in the days of thy Youth.

Be sensible, that is, how much thou art indebted to Him; and do not forget it, but carry this always in thy mind, that as thou didst receive thy being from Him so thou art bought with a great price; and therefore oughtest to glorifie God with Body and Soul, which are His, 1 Cor. 6. 20.

And do this betime, in thy best days; before thou

thou art tainted and corrupted by Vice and Wickedness. Into which dangerous ways, if thou art so unhappy as to have entred, be advised, and leave them presently. Betake thy self without any delay to the Service of God; and let no business, much less any vain pleasure, hinder thee from acquainting thy self with the Duty thou owst Him; or from performing it seriously; particularly that Duty which He hath commanded thee to do in Remembrance of Him.

To the Reader.

The Nature, the Neceſſity and the ends of which, together with the manner of doing it, I lay before thee in the following Pages. Wherein I ſhall treat only of ſuch things as are moſt eaſie, and obvious to every capacity: hoping by God's bleſſing they will be uſeful to ſuch as will ſet themſelves to conſider them.

12 JU 62

They that would have larger Inſtructions and Helps may find them in the Chriſtian Sacrifice.

CHAP.

CHAP. I.

Of the Duty.

WHen God's Minister declares as he is required to do, that he intends on such a day to administer the most comfortable Sacrament of *Christ's* Body and Blood; and invites you to it, beseeching you to dispose your selves religiously and devoutly for it: you must consider that it is your duty to prepare your selves, to come and par-

take of so great a Blessing, and not to think it enough that you have been present at Divine Service, and heard the Sermon, and then may turn your back on the Table of the Lord. Which is a very great disrespect to Him, and forgetfulness of Him, and cannot be excused so easily, as Mens naughty hearts inclinie them to believe. For though God's Goodness is such, that He prefers works of Mercy to your Neighbours, before Sacrifice to Himself, when one of them must be omitted: Yet he doth not make the same *allowance* for your Worldly business, (which well

well may be let alone till another time;) much less for your vain Pleasures or Recreations, which never ought to hinder or put by this or any other holy duty in the season proper for it.

Come therefore, as oft as you are invited; and when God's Minister, after Sermon ended, goes up to the Holy Table to prepare this Heavenly Food for you, (that is, to consecrate Bread broken, and Wine poured out, that it may represent the death of *Christ* to you; and to give it you, saying, *Take, eat, and drink this in remembrance of Christ*) do you stay in God's House,

and draw near unto his Table and thankfully receive it from him, for that end for which he gives it, in commemoration of *Christ*'s Death and Passion upon the Cross for your sake.

It is the Duty of God's Minister, to set the Bread and Wine apart; to present them unto God, to break the one and pour out the other, to bless them, and so give them unto you; And then it is your duty, to look upon this Bread and Wine, thus blessed, as representing *Christ* unto you; and accordingly to receive them, not as meer Bread and Wine,

but as things deputed by Christ to be instead of his Body and Blood, and to communicate them to worthy Receivers.

CHAP. II.

Of the Necessity of this Duty.

TO do thus you are ingaged,

First, By the express Commandment of our Lord Christ; which you find four times recorded in the New Testament: by the three first Evange-

first, S. *Matthew* 26. 26, 27. S. *Mark* 14. 22, 23. S. *Luke* 22. 19, 20. and by S. *Paul*, in his first Epistle to the *Corinthians*, II. 23, 24, 25. All which places, especially the last, you will do well to read seriously. And then consider,

Secondly, That there is the greater regard to be had to this Commandment [*Do this in remembrance of me,*] which Saint *Paul* saith he received of the Lord, because it was His last and dying Commandment, in the Night when he was betrayed, just before the day of his Passion. We are wont,

in

in other cases, to be inclined to remember, and carefully perform the last desire of a dying Friend? And therefore what other account can we give of it, if we live in a neglect of this Duty, so solemnly enjoyned, but that we are strangers, or at best, very cold in our love to him? which you had need to quicken; because,

Thirdly, Your care in this Duty will be a means to make you observe the rest of his Commandments better; which now, alas! are little regarded, because little or no regard is had to this last Commandment; which our

Lord

Lord ſeems to have added, when he left the World, for the ſecurity of all the other that he had delivered before. For the doing this hath a mighty Power in it to ſtir up the love of *Chriſt* in our hearts. And *the love of Chriſt conſtraineth us*, (as St. *Paul* teaches, 2 *Cor.* v. 14, 15.) *becauſe we thus judge, that if one died for all, then were all dead: And that He died for all, that they which live, ſhould not henceforth live unto themſelves, but unto Him that died for them, and roſe again.* Do *this* therefore in remembrance of him, which is ſuch an efficacious means

to

to make you always do well. Yea, more than this,

Lastly, It will be a means to make you observe his Commandments *with love and delight*: which if they be wanting your Obedience will be little worth. For without *Love*, all that you do will not be acceptable to Christ; and unless you delight in what you do, it will not be acceptable to your selves. But neither of these will be wanting, if you religiously frequent this Holy Sacrament; where he is represented to you as desirous to save you, though it were by dying for you; saying,

ſaying, when this was firſt propounded to him, *Lo, I come, I delight to do thy Will, O God.* How can you then reſtrain, when you think of this, from expreſſing the ſame affection and the ſame joy, when it is ſo much eaſier for you to do God's Will, than it was for him to ſuffer ſuch things as he did, in obedience to it.

CHAP.

CHAP. III.

Of the Ends for which it was instituted.

YOU will be the more inclined to this, when you consider the Ends for which this Commemoration of *Christ*'s Death was ordained. Which were such as these:

First, To profess that you are Christians, and believe that Religion which *Christ* hath sealed by his Blood, to be the true and only way to happiness; and that you mean to continue in it, whatsoever it

coſts you, though it ſhould ingage you, that is to follow him to his Croſs.

Secondly, To give thanks to God the *Father*, for ſending his only begotten Son into the World, to be the Propitiation for our Sins:

And to God the *Son* our Bleſſed Saviour *Jeſus Chriſt*, for humbling himſelf ſo low, as to die the death of the Croſs: where *he offered his own Body, to put away our Sins by the Sacrifice of himſelf.*

And to God the *Holy Ghoſt*, who hath brought us glad tidings from Heaven, ſince our Saviour's Aſcenſion thither, that having

ving *purged our Sins by himself, He sate down on the right hand of the Majesty on high*; where he lives for evermore, and is mindful of us and of his Promises, which he will certainly fulfil, as we see by these Pledges he hath left us of his endless Love. And therefore,

Thirdly, You bind your selves, by the remembrance of these things, to be faithful to him; and to keep that holy Covenant, wherein you are solemnly tied to be wholly His. For as the very coming to his Table, naturally signifies you are of his Family, and belong to

Him:

Him: So being there so kindly entertain'd by him, you ſtand bound to behave your ſelves as his Servants, or rather Friends; and engage ſo to do. Now ye are his Friends, if you comply with his will in all other things, as well as in this of commemorating his dying Love for your ſake. So he himſelf tells his Apoſtles in thoſe memorable words, *John* 15. 13, 14. where he repreſents to them, in what conſiſted the greatneſs of his Love, and the ſincerity of theirs: *Greater love hath no man than this, That a man lay down his life for his Friends. Ye are my Friends, if ye do whatſoever*

soever I commend you. For,

Lastly, Being thus of the number of the Faithful, you have, in this Holy Sacrament, Communion with *Christ* in his Death and Passion, and in the Merits of them. For though the things you receive be *in themselves* but Bread and Wine; yet *by a Divine and Spiritual Grace*, they become the Body and Blood of *Christ* to the Faithful, who are thereby made partakers of all the Benefits which he purchased, by his Sacrifice which He made of himself for our Sins. Thus one of the Prayers after the Communion excellently instructs

instructs you, 'That God 'vouchsafes to feed those 'who duly receive these 'holy Mysteries, with the '*spiritual food* of the most 'precious Body and Blood 'of his Son our Saviour '*Jesus Christ*; and doth 'assure you thereby of 'his favour and goodness; 'and that you are his 'very Members incorpo-'rate in the mystical Bo-'dy of his Son, which is 'the blessed Company of 'all faithful People; and 'are also Heirs, through 'hope of his everlasting 'Kingdom, by the Merits 'of the most precious 'Death and Passion of his 'dear Son.

I need

I need not add that, by doing this in remembrance of him, you have Communion with all your Christian Brethren, (for it is already expressed,) and that you beg his gracious assistance, that you may continue (as it follows in the Prayer now mentioned) in this holy Fellowship, and do all such good works as he hath prepared for us to walk in: for this holy action being *a Sacrifice of praise and thanksgiving*, (as it is in the Prayer going before,) wherein *Christ*'s Sacrifice is commemorated; it is in its own nature the most powerful

Prayer,

Prayer, (as all Sacrifices were) 1 *Sam.* 13. 12. (more powerful than any other can be) to supplicate for, and to impetrate (that is, obtain) the Divine Blessing upon us.

CHAP. IV.

Of Preparation for it.

THIS may suffice, one would think, to excite all those who have any care of their future Salvation, or present satisfaction, to make it their business to prepare themselves, to be worthy Receivers of such great Benefits.

And

And that is not hard to do.

For, having learned your *Catechism*, or the short *Instruction* in the Common-Prayer Book, to be learned by every Person that is baptized; and then seriously consider'd the Promise that was made at your Baptism in your name, which is there explained; you should, in the next place, take the first opportunity to have the benefit of *Confirmation*: Wherein you both openly renew the solemn Promise and Vow made in your name at your Baptism, ratifying and confirming the same in your own Person

and acknowledging your self bound to believe and do all those things which your Godfathers and Godmothers then undertook for you; and also by the Laying on of Hands have more of the Divine Grace imparted to you, to confirm and strengthen you in your Christian Resolution, that you may continue his for ever.

After this, you may, without any scruple, look upon your self as having a right to the Sacrament of *Christ*'s Body and Blood. And the best preparation to it will be,

I. To endeavour faithfully to live according to your Baptismal Vow. And for that end, to call to mind every day how solemnly you did such a time, in the presence of God and such a Congregation, ratifie and confirm that Vow; and also promised, that, by God's Grace, you would always labour to observe such things as by your own confession you have assented unto.

They are these *three*: *First*, that you should 'renounce the Devil and all 'his Works, the Pomps 'and Vanities of this wicked World, with all cove-

'tous desires of the same, 'and the sinful Lusts of the 'Flesh; so that you will 'not follow, nor be led 'by them. *Secondly*, That 'you should believe all the 'Articles of the Christian 'Faith. And *thirdly*, That 'you should keep God's 'Holy Will and Com-'mandments, and walk in 'the same all the days of 'your Life.

II. Now those Commandments which you have promised to keep, you are taught afterward, contain *your duty towards God, and your duty towards your Neighbour.*

Your Duty towards God, you are instructed,

is this: *To believe in Him, to fear Him, to love Him, with all my heart, with all my mind, with all my soul, and with all my strength, to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour his holy Name and his Word, and serve Him truly all the days of my life.*

Then follows your Duty towards your Neighbour, in these words, as you your self are taught to confess;

My Duty towards my Neighbour, is To love him as my self, to do to all men as I would they should do unto me, to love, honour and succour my Father and Mother;

to honour and obey the Queen, and all that are put in authority under her; to submit my self to all my Governours, Teachers, spiritual Pastors and Masters, to order my self lowly and reverently to all my Betters; to hurt no body by word or deed; to be true and just in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil-speaking, lying and slandering; to keep my body in temperance, soberness and chastity; not to covet nor desire other mens goods, but to learn and labour truly to get mine own living, and to do my duty in that state of

life

life unto which it shall please God to call me.

All these things you promised with your own mouth, before God and his People, (when you were confirmed) that you would be careful to observe: and must therefore make this the constant Rule of your Life; and call upon God, by diligent Prayer, for his special Grace, without which you will not be able to serve him.

Which if you do sincerely, then,

III. I would advise you, every Evening, before you go to sleep, to

take some time to think how well you have kept your Resolution, and observed this Rule: And where you find you have fallen short of it, or done contrary to it, to make a new Resolution to be more careful the next day. And if you be able to set down in writing those Negligences, or breaches of your Covenant with God, when you take notice of them; you will have the less to do when the opportunity of communicating approacheth; For then,

IV. *Lastly*, You can, with much ease examine your

your ſelves before the Communion, and have a full account of your life and converſation ready at hand. About which you will be lamentably puzled, and long in drawing it up, if you do not conſtantly make ſome obſervation how things go with you: but in this Method ſhall be able preſently, and without any perplexity, to underſtand certainly and clearly in what caſe you are. And ſo you have nothing farther to do, by way of Preparation to the Sacrament but only, *firſt*, ſorrowfully to bewail your Sinfulneſs, and to confeſs your ſelves to

Almighty God: and that, *secondly*, with a full purpose of amendment of life, and of greater diligence and watchfulness hereafter, especially in those particulars wherein you have miscarried. (For sorrowful Confession and Affliction of spirit for your Sins is not sufficient; but must end in this unfeigned Resolution.) And if you find, *thirdly*, that your offences are not only against God, but also against your Neighbours; then (as you are directed in the *Communion Service*) *to reconcile your selves unto them: Being ready to make restitution and satis-*

faction,

faction, according to the utmost of your powers, for all injuries and wrongs done by you to any other; and being ready likewise to forgive others that have offended you, as ye would have forgiveness of your offences at God's Hand.

When all this is done, then you ought not to discourage your selves with a fancy of your unworthiness to partake of that Holy Table to which you are invited. For you will always be unworthy in the strictest sense of the word, but are really worthy in God's account, when you are thus disposed; and sensible, at the least,

of your unworthineſs of ſuch great Bleſſings as God of his goodneſs, is deſirous to beſtow upon you.

Nor ought thoſe words of S. *Paul* to affright you, as I find they have done many, 1 *Cor.* 11. 29. *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's body.*

For *Firſt*, the *Damnation* here ſpoken of, or *Judgment*, (as it is in the margin of the Bible) is not unto eternal Death; but unto ſickneſſes, weakneſſes, and temporal Death at the moſt; as appears from the following words, v. 30. which

which I desire you to read with the other. And *secondly*, even this *judgment* might have been prevented if the Church had done its duty, and exercised its censures upon particular offenders; as appears by the next words, *ver.* 31. And *thirdly*, this Divine *Judgment* whatsoever it was, unto which they were condemned, was intended as a mercy to them on whom it was inflicted, *ver.* 32. But (*fourthly*) they who are prepared in such manner as I have directed, need not fear so much *Damnation* or *Judgment*, as this comes to; for they do *examine themselves, and discern*

cern the Lord's Body, understanding what they go about; and so are not liable to that Sentence of Condemnation which the Apostle threatens to those who were not thus disposed.

CHAP. V.

A Prayer for that Morning when you intend to receive. Which may be used any time before.

BEsides those usual Prayers wherein you constantly recommend your self

ſelf to God, and give him thanks for his daily benefits, it will be fit to make a particular application of your ſelf to Him, for his gracious aſſiſtance and his Bleſſing upon you in that holy Duty, after this manner:

O Lord, I moſt humbly abaſe my ſelf before thee, confeſſing that I am unworthy of any of theſe mercies which I enjoy, in common, with the reſt of thy Creatures. For I have too much forgotten thee my Creator, and Jeſus Chriſt *my Redeemer; whom I have many ways offended, either through ignorance, or negligence, or*

wilful

wilful ſins. [Here mention the particulars out of your daily obſervations.]

And yet ſo great is thy Goodneſs, thou art pleaſed to give me an opportunity to partake of thy extraordinary love and kindneſs in thy dear Son, the Lord Jeſus. For *I am invited by his Miniſter, to come and feaſt with Him at his Table, by a thankful Commemoration of the offering he made of his own Body and Bloud, upon the Croſs for us.*

And I am very deſirous to go, if thou wilt but be pleaſed graciouſly to pardon all my paſt offences, either againſt Thee, or againſt my Neighbour; and to accept of

my

my hearty ſorrow for them, and unfeigned reſolution to do my endeavour to amend them.

O be merciful unto me, be merciful unto me, I moſt humbly beſeech thee, for the ſake of Jeſus Chriſt *who died for me. And though I am unworthy ſo much as, at any time, to approach into thy Preſence; yet do not reject me now, but permit me to come even unto thy holy Table.*

For which, if I am in any meaſure prepared, it is to be aſcribed to thy Grace, which hath wrought ſuch good diſpoſitions in me; and therefore will, I hope, ſtill ſo aſſiſt me, that I may not be

an unwelcome guest unto thee; but be filled with such a lively sense of thy Love to me, and with such a sincere and ardent Love to Thee, and with such satisfaction of heart in being one of thy Servants, that I may be more sorrowful than ever, that I have offended Thee, and more stedfastly resolved to be strictly obedient to Thee.

And, O most gracious God, let me find, I beseech thee, all such godly Resolutions in me more confirmed and strengthened by the heavenly Food thou hast prepared for me. O that (as I stand already engaged by former Vows which I have upon me, so) I may faithfully and chearfully

chearfully obey Thy holy will in all things, and daily increase in Thy holy Spirit more and more, until I come to Thy everlasting Kingdom.

Hear me, O Lord, and help me so to perform my duty in every part of that holy action, which I am going to do in remembrance of my Saviour, that I may not only at present rejoice in his Love to me, but be excited thereby to do the rest of my duty better, and with more delight all the days of my life. Which I humbly beg through his Merits and Mediation; to whom, with thee, O Father, and the Holy Ghost, be all honour, glory and praise both now and for evermore. Amen.

CHAP.

CHAP. VI.

The manner of Receiving.

THUS I have led you to the Holy Communion; and now you will expect I should instruct your Behaviour there. I know no plainer or more natural method, than to direct you what to do in every part of that Divine Service.

When the Sermon therefore is done, and you are conveniently placed; that you may lose no time, (while the Minister is making himself ready, and the

the Congregation that doth not receive is diſmiſſing) repeat the Prayer above written, or ſome part of it.

When you ſee the Miniſter going up to officiate, ſay,

Bleſſed be the Lord for his Miniſters, the Stewards of the Myſteries of God: eſpecially for thoſe faithful and wiſe Stewards whom the Lord hath made Rulers over his Houſhold, to give them meat in due Seaſon, *Matth.* 20. 45. 1 *Cor.* 4. 1.

When

When he begins the Offertory, say,

Let every one of our Prayers, together with our Alms and Oblations, come up for a memorial before the Lord: Whose holy Angels I believe are present at these Solemnities.

A Poor Servant may add;

The Lord accept of my poor Mite, who have little to offer, but my self, and all that I can do; which I dedicate to his service.

Then

Then awaken your self to accompany the Minister in the Prayer for the *whole state of Christ's Church*, &c. and attend diligently to the following Exhortation, which begins with these words, *Dearly beloved in the Lord*; which the Minister ought to speak, and you hear, with much affection.

Then join as heartily and earnestly as you are able, in the *general Confession*, and receive the *Absolution* (with the *comfortable words* of *Christ* and his Apostles that follow after) as you would do the most joyful news in the World; stirring up your selves (as the

the Minister exhorts you, when he saith, *Lift up your hearts*) to bless and praise the Lord, together with all the heavenly Host, for such everlasting Consolation and good Hope, as He hath given us, through his grace in *Christ Jesus*.

For those precious Promises ought to be sweeter to you (as the Psalmist speaks) than the Honey and the Honey-comb: far dearer than thousands of Gold and Silver. And now you may be assur'd (though unworthy to gather the Crumbs under his Table) that receiving the Creatures of Bread and Wine, according to *Christ*'s Institution,

tion, in remembrance of his Death and Paſſion you ſhall be *partakers of his moſt bleſſed Body and Blood.* Unto which words, in the *Prayer of Conſecration*, ſay, ſecretly to your ſelf, *Amen, Amen.*

When the Miniſter himſelf Communicates, ſay,

The Lord hear thee. The Lord remember all thy Offerings, and accept thy Sacrifice: Grant thee thy heart's deſire, and fulfil all thy Mind. The Lord fulfil all thy Petitions, both for thy ſelf and for us, and for all his People.

When you are going to approach to the Lord's Table,

Propund to your self, by way of question, the Invitation which the Minister hath given you, saying, *Do I truly and earnestly repent me of my Sins? and am I in love and charity with my Neighbours? and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy ways?*

(And finding your self able to return the answer of a good Conscience, resolve, as it there follows,) *Then I will draw near with Faith,*

Faith, and take this Holy Sacrament to my Comfort.

When you are placed there, say,

Lord, what am I, that thou ſhould'ſt be thus gracious to me? What an honour is it, that I am invited hither to feaſt at thy Table, upon the Body and Blood of my Bleſſed Saviour? To receive the pledges of his Love, and to ingage my love to him? which I deſire may abound more and more towards him and towards my Chriſtian Brethren, and towards all men.

When the Minister hath delivered thee the Bread, concluding in these words [—*Feed on him in thy Heart, by Faith with thanksgiving,*] say,

I do believe, O Lord, that thou art the Bread of Life, which came down from Heaven, by whom we are nourished to eternal Life. And I thank Thee, with all my Soul that thou hast both taught us the way of God in truth: and also died for our Sins, and rose again to give us hope of that immortal Life. Blessed be thy Name, I have now,

by

by thy own appointment, received the sacred pledge and earnest of it: Wherefore my Soul doth magnifie the Lord, and my Spirit rejoiceth in God my Saviour. Whose Grace I trust will be with my Spirit, that I may rejoyce in the Lord alway, and ever delight in all well-doing. *Amen.*

Or this,

I belive, O blessed *Jesus*, that thou art the Lord of all, and give thee most humble and hearty thanks, for calling me to the knowledge of thy Grace and to Faith

in Thee, beſeeching Thee that as I have now receiv'd this new token of thy love, (bleſſed be thy goodneſs,) ſo thou wilt ever be my God, and by continuance in well-doing bring me to everlaſting Life. *Amen.*

A ſhorter after the Bread.

I thank thee, O Lord, for calling me into this ſtate of Salvation, and for giving me this new pledge of thy continued Love. Aſſiſt me with thy Grace to do my Duty to Thee and to my Neighbour ſo faithfully, that I may abide in thy love for ever, through *Jeſus Chriſt*, &c.

After

After you have received the Cup, when the Minister concludes, with those words, [*— And be thankful,*] say,

I thank Thee, O Lord of Heaven and Earth, that Thou wouldst condescend to take our Nature upon Thee, and therein suffer for our Sins; yea shed Thy precious Blood upon the Cross for our Redemption. Glory, honour, blessing and praise be unto Thee, O Lord; to whom, in all reason, I ought henceforth to live, and not unto my self. And therefore here I devote my self to thy faithful ser-

vice and resolve, if need be, even to take my Cross, and follow thee. Assist me, good Lord, and make me partaker of all the benefits of thy Death and Passion; according as thou seest me sincerely resolved, in all things for ever to obey thee, *Amen.*

Or this,

Bless the Lord, O my Soul, and all that is within me bless his holy Name. Bless the Lord, O my Soul, and forget not all his benefits: Who forgiveth all thy sin, and hath now filled thy mouth with good things; and who giveth thee hope of

of better in eternal Life. Sanctifie me wholly, O Lord, that I may not fall ſhort of it; but my whole Spirit and Soul and Body, may be preſerved blameleſs unto the coming of our Lord *Jeſus*. Amen.

A ſhorter after the Cup.

I thank thee again, O Lord, for thy wonderful love in ſending thy Son to lay down his Life, and in making me partake of the Benefits of his precious Blood ſhed for us. Preſerve in me for ever a ſenſe of thy Love; and thereby preſerve me holy and without blemiſh to the ſecond coming of our Lord *Jeſus*. Amen.

After you are gone from the Lord's Table to your Seat, say,

Blessed be the Lord, for his exceeding great Grace and Mercy to us in *Christ Jesus*. Blessed be the Lord who hath called me into Fellowship with Himself, and with his Son *Christ Jesus*. Blessed be his Name that I have now received the Tokens of his endless Love; in which I ought to rejoyce without ceasing, as more valueable than all the goods of this World.

It is my Joy, O Lord, my highest satisfaction I have in this World, that I am

am beloved of Thee, who art able to make me more happy than I can conceive. O preſerve me for ever in thy Love; and for that end preſerve in me the ſame Thoughts, Reſolutions, and devout Affections which I now feel in my heart.

Keep them alive by the powerful aſſiſtances of thy holy Spirit; of which thou haſt given me an aſſurance in thy precious Promiſes, and in theſe ſacred pledges of thy loving kindneſs. For which I again moſt humbly thank thee, and deſire I may never forget how much I am indebted to

thee; but be ſtill praiſing thee, and ſaying,

I will extol thee, my God, O King of Heaven, and I will bleſs thy Name for ever and ever.

Every day will I bleſs thee, and I will praiſe thy Name for ever and ever.

While I live will I praiſe the Lord: I will ſing praiſes to my God, while I have any being.

My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh bleſs his holy Name for ever and ever. Amen.

While others are Communicating, you may ſay,

Preſerve us all, O Lord, pure and acceptable Sacrifices

fices unto thee, that we may be all preſented ſpotleſs before the preſence of thy glory with exceeding joy.

Or this,

As we, being many, are one Bread and one Body; (for we are all partakers of that one Bread, and have drunk of the ſame Cup,) ſo help us to keep the unity of the ſpirit in the bond of Peace; and to love one another with a pure heart fervently.

Or this, Rom. 15. 5, 6.

Now the God of Patience and Conſolation grant us to

be like-minded one towards another, after the example of Christ Jesus.

That we may with one mind and one mouth glorifie God, even the Father of our Lord Jesus Christ.

This may be added.

Let all the People praise Thee, O God, let all the people praise Thee.

From the rising of the Sun unto the going down of the same, let the name of our Lord be praised.

Blessed be the name of the Lord, from this time forth and for evermore.

Upon

Upon Christmas-day *and seven days after, you may add this to your other Devotions.*

More particularly I now remember, O Lord, thy stupendious Love, in sending thy Son, so unexpectedly, to visit us, when the World thought not of Thee, but were strangers, or rather Enemies unto Thee. Blessed be the Lord, who hath so highly honoured our Nature, as to dwell among us, and to appear in the likeness of sinful flesh. Preserve in me such a remembrance of it, that I may never dis-

honour

honour him nor my self, by consenting to any filthiness either of the Flesh or Spirit: but alway behave my self suitably to the relation I have unto him, in Righteousness and Holiness before him all the days of my Life. *Amen.*

Upon Easter-*day, and seven days after.*

I bless thee, O Lord, who hast fulfilled thy promise unto our Saviour, that thou wouldst *not leave his Soul in Hell, nor suffer thy Holy One to see corruption*. Blessed be God, who hath thereby confirm'd our Faith

Faith in the Promiſes He hath made to us. *This is the day* [or *time*] *the Lord hath made; I will rejoice and be glad in it.* This is the day when my Saviour was begotten again from the dead; and thereby *hath begotten us again unto a lively hope of* Immortal Life. *This is the Lord's doing, and it is marvellous in our eyes. The Lord hath ſhewed us light*; even the light of life. I will offer to him therefore perpetually the ſacrifice of righteouſneſs, together with theſe Sacrifices of praiſe and thankſgiving, for his mercy towards us; which I ſee by this, endureth for ever.

Upon

Upon Aſcenſion-day and *ſeven days after.*

Bleſſed be God, that I ſee *Jeſus*, who was humbled a while and made lower than the Angels, for the ſuffering of death, crowned now with glory and honour. Lift up my heart, O bleſſed *Jeſus*, to that high and holy place, where thou art exalted: and keep it fixed there. That ſetting my affections on things above, where thou art at God's right hand, I may never do any thing that is unworthy of my Chriſtian Profeſſion: But have my Conver-

Converſation in Heaven; from whence I expect thee, O Bleſſed *Jeſus*, who haſt told us, Thou art only gone before to prepare a place for us.

Where thou art, O bleſſed Lord, there let me be alſo: And at laſt change this vile body, that it may be faſhioned like unto thy glorious body, according to the working whereby Thou art able even to ſubdue all things unto thy ſelf.

Upon Whitſunday *and ſix days after.*

I rejoice in the comfort Thou haſt brought us, O

holy

holy ſpirit of Grace: I rejoice to hear (as thou haſt teſtified by the wonderful gifts beſtowed on the Apoſtles) that my deareſt Saviour is alive; and that he lives for evermore, and will never ceaſe his love to us, till we be there where he is. O inſpire me more and more with thy Heavenly Grace, that being ſtedfaſt in this Faith I may bring forth all the fruits of the Spirit; and not only reſiſt, but overcome all Temptations in my way to Heaven, Guide me by thy Counſel, ſtrengthen me with thy Might, ſupport me with thy Comforts in all neceſſities,

neceſſities, ſtreights and dangers; that I may at laſt ſafely arrive at eternal glory. *Amen.*

Upon the Feaſt of Trinity *only.*

Adored be the incomprehenſible Majeſty of the eternal undivided Trinity, in whoſe name I was baptized; and whom I humbly worſhip with praiſes and thankſgivings, ſaying,

Bleſſed be thy Name, O God the Father Almighty the Creator of Heaven and Earth; in whom we all live, and move, and have our being.

And blessed be the Eternal Son of the Father, our Saviour and Redeemer, the Prince of Peace, who hath purchased an Eternal Redemption for us.

And blessed be the holy Ghost the Comforter, who inspires me with good thoughts, pious desires, and godly resolutions; and will conduct me, I hope, unto everlasting Life.

CHAP.

CHAP. VII.

Meditations and Prayers afterwards.

IF there be more time left, before all have communicated, (as there is generally on these great Festivals, and where many receive upon other days) you may spend it in Meditating, as well as you are able, upon the Ends for which this Sacrament was ordained. Turn to the third Chapter of this Book and there read them in order.

I. Say

I. Saying to your self when you think that you have now solemnly owned your self to be a Christian, &c.

O Lord, truly I am thy Servant, I am thy Servant; I am sensible that I am not my own; for I am bought with a great price, and therefore ought to glorifie God in my Body and in my Spirit, which are God's.

And, good Lord, assist me (as becomes one who names the name of Christ) *to depart from all iniquity.*

II. And when you think of the next thing (how thankful you ought to be to God the Father, Son, and

and Holy Ghoſt,) you may eaſily turn thoſe words you read there into a Thankſgiving; or have ſome ſuch ſhort Ejaculation as this:

What ſhall I render unto the Lord for all his benefits towards me? eſpecially for this, That he hath not ſpared his own Son, but delivered him up for us all.

III. To which you may give an anſwer, when you think of the *Third* thing, [your Fidelity to him] ſaying,

I have ſworn, and I will perform it, that I will keep thy righteous Judgments.

I have inclined my heart to perform thy Statutes always, even unto the end, Pſal. 112. 106, 119.

It is reaſonable that *whatſoever I do in word or deed, I ſhould do all in the Name of the Lord* Jeſus, *giving thanks to God and the Father by him,* Col. 3. 17.

IV. And when you think (laſtly) of having Communion with him, ſay,

What greater happineſs can I wiſh than to be one with Chriſt? *and to be made partaker with him in the merits of his Death? whereby I am ſure that I ſhall partake with him in the glory of his Reſurrection.*

By this I know that I dwell in

in Him, and he in me, because he hath given me of his Spirit.

O make me, blessed Lord, more and more one with thee, by making me more perfectly of the same mind, spirit, and disposition with thee.

A Prayer at home on that day.

If you be by such means as these duly affected with our Saviour's Love toward you, the remembrance of it will not presently slip out of your mind, nor will you be willing to part with it. And while it continues there, it will make all your Christian Duty easie and delightful, and it will

be a hard matter to perſwade you to offend him. Do not fail therefore to endeavour to preſerve it, by affecting your heart again with ſuch thoughts as theſe; repeating ſome time or other on that day the foregoing Meditations, and adding this Prayer.

I can never thank thee enough, O Father of Mercies, and God of all Comfort, for the innumerable Benefits I have received from thy bounty, and therefore ought to take all opportunities to bleſs thee, and to ſpeak good of thy Name: eſpecially now that I have newly taſted how gracious thou art in giving thy

thy only Son, our Saviour Jesus Christ, *not only to die for us, but also to be our spiritual food and sustenance, in that Sacrament which I have this day received.*

When I think only what a kindness it is, that I have my daily bread, and never want things convenient for the support and comfort of this present life; I find that I am indebted to thee upon that account, exceedingly above all that I can express. But that thou art pleased to admit me to thy own Table, and there entertain me with the blessed hope of being with my Saviour where he is, and rejoicing with him for ever; Lord, how much doth it sur-

pass the highest of my thoughts: and with what delight and satisfaction ought it to fill my heart?

Possess me, I beseech thee, most merciful Father, with such a lively sense of this Love, that I may never forget how happy I am, in being so nearly related to Christ Jesus: But always account it such an honour to be one of his Servants, that I may constantly and chearfully obey him; and delight in this, and all other Duties of a Christian Life.

It is a great Favour I ought to be sensible, that I may have the liberty alway to resort unto him, as my most gracious Lord and Master;

fter; and enjoy him not only in the publick Offices of Religion, but here at home in these private Addresses unto him. O that by all such means I may grow more like him! and carry away such a resemblance of his Holiness, Goodness, Humility, Meekness and Patience, that every body may see I have been with Jesus.

O that there may be such a pious sense of his Love, and such devout affections towards him left in my heart, that I may not content my self merely with my daily Prayers, much less with these present expressions of Love to him; but it may be my constant care every

day to approve my self to him so faithfully in all well-doing, that I may not be afraid to appear again before him, at the next invitation I have to his Table.

And let the hearts of all those who have this day devoutly attended on thy Service, be joyful and glad in thee. Help us all to keep our selves pure and undefiled, and to walk so steddily in the fear of God, and in the comfort of the Holy Ghost, that others seeing our good Conversation in Christ, may be in love with Religion, and glorifie thee our Heavenly Father.

Have mercy also (as we have this day most humbly prayed)

prayed) upon the whole Church: And so rule the heart of thy chosen Servant Anne, our Queen and Governour, that in all her thoughts, words and works, she may ever seek thy honour and glory: and study to preserve thy People committed to her charge, in wealth, peace, and godliness. And grant also unto all them that are admitted into the Fellowship of Christ's Religion that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, for thy dear Son's sake Jesus Christ, our Lord. Amen.

If this seem too long, here follows a shorter.

I prostrate my self here again before thee, O Lord of Heaven and Earth, to bless and praise thee for all thy Mercies towards me; especially for those which thou hast this Day bestowed on me.

I would not be so ungrateful as presently to forget such a wonderful Grace as thou hast vouchsafed me: but desire most earnestly to have a lasting remembrance of it in my heart, provoking me to love and to good Works.

And for that end I now renew my humble supplica-

tions

tions unto thee that thou wilt constantly excite and assist me by thy Holy Spirit, to walk worthy of my high and heavenly Calling in Christ Jesus, *by such a sober, righteous and godly Life, adorning his Doctrine in all things, that he may own me for his good and faithful Servant at that great Day, when we shall see him not in these shadows and figures of him, but face to face.*

And have mercy upon thy whole Church: Whose Prayers I beseech thee to hear for every Member of the same: more especially for our Sovereign, and all that are in authority under her: that by their pious care and

watchfulneſs, thy Church may joyfully ſerve thee in all godly Quietneſs through Jeſus Chriſt *our Lord.* Amen.

CHAP. VIII.

Directions for a Godly Life, ſuitable to this holy Communion.

I. TAKE ſome time every day to call to mind how much you ſtand ingaged to our Saviour *Chriſt*: *Firſt*, by your Baptiſmal Vow. *Secondly*, by your ſolemn Rati-

Ratification of it at your Confirmation; and, *Thirdly*, by your renewing it lately at the Holy Communion, when you professed how much you were indebted to Him, both upon the account of his offering Himself upon the Cross for you, and of his giving himself there again to you.

II. If these three come into your mind as soon as you awake in the Morning, it will be a great security to you. And to make your self more sensible of your Obligation, you may begin the Day with this Reflection. I

am

am not my own, but the Lord's. He hath bought me with a price, and I have devoted my self again and again unto him. Therefore I will glorifie him with Body and Soul, which are his.

Or to affect your heart the more, you may put it thus: *O how happy am I in being engaged to serve such a gracious Lord and Master as* Christ Jesus! *I will never lose this Happiness by being unfaithful to him, and unmindful of his Love.*

III. To keep your self stedfast in this Resolution, read seriously every day *your Duty to God*, and

your

your duty to your Neighbour, as they are plainly ſet down in the Church-CATECHISM, [See *p* 23. of this Book.] And ſay at the end of it, *This I have promiſed, this I have vowed when I became a Chriſtian, this I have again confirmed, and this by God's Grace I will faithfully perform.*

IV. And reſolve at the ſame time to be *watchful all that Day*; eſpecially in thoſe things wherein you obſerved (at your laſt examination of your ſelf) you have been moſt defective and moſt apt to be

be ſurprized. Excite your ſelf therein to uſe greater diligence, and ſet a ſtricter guard upon your heart; carefully avoiding ſuch places, company, and occaſions, as have been wont to indanger you. And call your ſelf to an account at Night; according to the Advice, *p.* 33. of this Book.

5. There is no body ſure ſo imployed, but may find time for ſuch ſhort Exerciſes as theſe. In which if they would be ſerious, and not ſlubber them over too faſt; they would find the happy fruit of them in their hearts and lives. And to make them

them, the more effectual, add this *short Prayer*, as oft as you can, every day.

Almighty God, who hast given thine only Son to be unto us both a Sacrifice for Sin, and also an Exsample of godly Life; give me grace that I may always most thankfully receive that his inestimable Benefit, and also daily endeavour myself to follow the blessed steps of his most holy Life, through the same Jesus Christ *our Lord.* Amen.

VI. If your business be such; that you cannot *every day* read over your *Duty to God*, and your *Duty to your neighbour*; do not

fail to *do it once or twice a week:* And pauſe a while at the end of every particular, ſaying, *This is my Duty; this I will do by God's Grace*; and at the end of all (to make your reading the more effectual) ſay, *I heartily thank our Heavenly Father, that he hath called me (upon theſe terms) into the ſtate of Salvation: and I beſeech him to give me his Grace, that I may continue in the ſame unto my life's end.*

VII. Reſolve alſo by this means to fit your ſelf to *receive the Holy Communion as often as you can:* remembring that, as by Baptiſm

Baptism you are made a Member of *Christ*, and enter into the State of Salvation; so by this Communion with him, you continue in that blessed State, which they cannot justly pretend unto, who constantly neglect to *do this in remembrance of Christ*. They give no sufficient Testimony that they are of the Christian Society; nor have any reason to look upon themselves as living Members of Christ, and in a state of Salvation.

At best they are but half Christians, being only Baptized into Christ; but having no Communion with

with him in the other Sacrament which he hath appointed, and which their Baptism ingaged them to receive.

VIII. And if you do not come up to your Resolution in every thing, but find rather you have several ways failed in the performance of your Duty to God and your Neighbour; *let not that hinder you from going to the Communion*, when you have opportunity. But only humble your self the more before God by unfeigned Repentance, and go to strengthen your Christian Resolution, by receiving the

the Spiritual Food which *Christ* hath prepared for you; and beſeech him to impart more ſpiritual ſtrength unto you.

IX. And if you ſtill ſtart back again, *let not that diſcourage you*, nor make you think you ſhall never grow better: But hope in God rather, that by the conſtant and frequent uſe of this and all other holy means, you ſhall at laſt be ſtedfaſt and unmovable in well-doing. You will never be ſo if you leave off to communicate; but you will grow more and more careleſs in other things. and

therefore

therefore continue to do this, as *Christ* bids you; and do it for this end, that you may tie your ſelf faſter to him, and increaſe in power and ſtrength to have Victory, and to triumph over the Devil, the World and the Fleſh.

X. And laſtly, *be not hindred by Doubts and Scruples* (wherewith many are wont to perplex and diſhearten themſelves) from receiving the benefit of frequent Communion. I have not room to conſider them all in this little Book; but if any perſon cannot in this way, which I have directed ſatisfie his Conſcience, let him

him not fail to follow the Counſel which is given him in the Communion-Service, which is, to *go to his Guide or ſome other diſcreet and learned Miniſter of God's Word, and open his grief to him, that by the Miniſtry of God's Holy Word he may receive the benefit of Abſolution, together with ghoſtly counſel and advice, to the quieting of his Conſcience, and avoiding of all ſcruple and doubtfulneſs.*

And to excite you to this, conſider with your ſelf, how much more reaſon you have to be afraid of ſtaying away, than you have to be afraid of going to the Communion; there being

being a plain Command for your receiving it; and nothing but your own fears and ſcruples to keep you from it.

CHAP. IX.

Doubts and Scruples.

IT will do ſome ſervice, perhaps, to well diſpoſed Souls, if I ſhew how eaſily ſome of their moſt common Scruples may be ſatisfied (if they will but adviſe with God's Miniſters about them;) tho' I cannot inſiſt upon all the cauſes of their Doubtfulneſs. I will beſtow this Chapter therefore upon that buſineſs. I. We

I. We hear ordinarily this objected to us, when we tell men of their neglect of this Duty, *I do not delight in that, nor in other holy Duties: and therefore to what purpose is it to do them?*

The plain answer is this; If you prefer the doing of your Duty before your Pleasure, or your Gain, then you cannot but take a rational satisfaction (if you understand your self) in what you have done.

Nay, if you consider it well you will have a high satisfaction, proportionable to the greatness of the pleasure, or the world-

ly Advantage, which you denied for God's ſake.

Who, you muſt remember, is ſatisfied in your doing what you can, (eſpecially when you are tempted another way;) and therefore ſo ſhould you be too:

Hoping that by conſtant practice of Vertue, he will give you that delight in it, which you deſire.

I am ſure this is the way to get it, if it be to be had.

II. Others complain of a great *Dulneſs that is upon them in holy Duties*; which makes them have no liſt to them.

This

This doth not differ much from the former; and therefore I ſhall only add, that when you have taken all the pains with your ſelf which I have directed in the foregoing Chapter, you ought not to be troubled at your dulneſs: but aſcribe it either to your natural Conſtitution, or to ſome preſent Indiſpoſition of Body. Neither of which is in your power to remedy; but only to ſubmit unto and endure with patience.

In ſhort, let not this afflict you, much leſs hinder your Communicating; if by your receiving the Holy Communion, you

find that you are made more careful in your constant Duty.

III. But the greatest Discouragement of all is this, *I do not profit by the Holy Communion, nor grow one jot the better by receiving it so often.* Which language is not more common, than it is for the most part causeless. For as many People think they do grow better, when they do not; so others think they do not, when they do; because neither of them know what it is to be better.

Examine your selves therefore by your *Duty* to *God*,

God, and your *Duty to your Neighbour*; and try whether they be better performed or no, since you received the Holy Communion.

Let *poor Servants*, for instance, examine whether they order themselves more lowly and reverently to all their betters; and be careful to be just and faithful; to govern their Tongues also, and to abstain from evil speaking as well as stealing, *&c.* And more especially, whether they grow more contented in that State and Condition of Life, into which God hath been pleased to call them. These

are ſubſtantial Signs of *growing better*, by which you make a true judgment of your ſelves: and either be rid of your Scruple, or know how to be rid of it, by endeavouring ſeriouſly to improve in ſuch Virtues.

In like manner, *Children* ſhould examine themſelves about the ſame Reverence and Lowlineſs; and whether they honour their Parents more than heretofore; and ſubmit themſelves to all their Governours, Teachers and ſpiritual Paſtors, or Maſters.

And all *young People* ſhould examine whether they keep their Bodies more

more ſtrictly *in Temperance, Sobriety and Chaſtity*; becauſe they have greateſt Temptations to the Vices that are contrary to theſe Chriſtian Duties.

And here it will be fit to mention one thing of which many complain, That *they are troubled with the motions of carnal Luſts*, unto which Youth is naturally prone.

The Anſwer is, That it cannot be otherwiſe, if they be in Health; and therefore there needs the greater care and diligence to preſerve themſelves pure and undefiled: Which they may do, though they feel ſuch mo-

tions, if ſo be they do not follow them, nor ſuffer themſelves to be led by them to any act which God hath forbidden.

That's all you promiſe in Baptiſm, *To renounce the Luſts of the fleſh, ſo as not to follow them, nor be led by them.* Luſts, that is, Deſires you may have, and will feel, and they cannot be perfectly ſubdued: But they do not defile you, if they do not obtain your Conſent to them. And all you have to do, is, To refuſe to follow them whither they would carry you; and to reſolve not to ſatisfie them in any way, but that which God allows.

And

And after the ſame manner you muſt examine your ſelves about your *Duty to God.* Whether you believe more heartily and firmly what *Chriſt* hath taught you in his Goſpel, and are verily perſwaded of it, ſo that you fear to offend Him; and eſteem His promiſes far above all Riches; and think your ſelves exceeding rich in Faith and Hope, though otherwiſe you be poor and low in the World. *Theſe are the beſt Signs of improvement.*

CHAP. X.

Directions in case of frequent Relapses into Sin.

BUT suppose a Man frequently relapse into those Sins which he constantly resolves against, and solemnly promises to forsake; what shall be done in that case?

To this I answer;

I. That as it is his Duty to judge and condemn himself severely for it: so I think this ought to be a Part of the Sentence he pro-

pronounces against himself, to judge himself unworthy to partake of the holy Communion. For so the Church would judge, if it knew what it was, and did exercise its discipline upon such Offenders.

II. And therefore, looking upon himself to be as vile as a Dog that returns to his Vomit, let him accordingly refrain from the Table of the Lord, till he be sufficiently humbled, and so sensible of his Sin, and of his Danger, as to grow more careful, and better resolved.

III. Which it is to be hoped he will be, if he for this reaſon and no other, forbear to approach thither; becauſe he looks upon himſelf as too vile to enjoy ſuch a privilege: not ſtaying away out of careleſſneſs, and lothneſs to take pains with himſelf, much leſs deſpair of God's Mercy; but merely out of a ſenſe of his Undeſervings, and by way of deep humiliation, and to puniſh himſelf for making no better uſe of his Saviour's Love and Kindneſs to him.

IV. If

IV. If this will not do he muſt add ſome extraordinary means of afflicting his Soul, as the Scripture ſpeaks; by judging himſelf unworthy to eat or drink, or enjoy any of the good things of this World: and accordingly caſting down himſelf upon the Earth before God, with faſting, weeping, and mourning; bewailing and lamenting his ſad Condition, as we are wont to do a Friend when we fear he is a dying, or in great danger of it.

V. And if ſtill he find he is not ſafe, he muſt after

after all adviſe with ſome diſcreet Miniſter of God's Word, as with a Spiritual Phyſician; deſiring to know what courſe to take, that he may get the Maſtery of thoſe unruly Luſts, which are too hard for him.

VI. And when he comes for this ghoſtly Counſel and Advice, let him not be aſhamed plainly to confeſs his Sins, and to open the whole ſtate of his Soul before him whom he conſults; relating how, and by what means he comes to be thus entangled in the ſnare of the Devil, that he cannot get out of it.

VII. Be

VII. Be ſure you conquer the lothneſs you will find in your ſelf to make this Diſcovery, for fear it diſgrace you in his Opinion. And convince your ſelf, that you ought the rather to confeſs your ſins ingenuouſly, that you may take ſhame to your ſelf, and lay your ſelf low in the preſence of God and his Miniſter.

Do it as a part of your Humiliation.

VIII. Whereby he will be able to judge what Remedies are moſt proper for your Cure, when he knows

knows the cause and the root of your Disease. When you deal sincerely with him, he will be able to tell you of what nature and degree your Sin is, and whence it proceeds: whether it be from idleness, or ill Company, or carelessness in your Devotion, or neglect of serious thoughts to quicken your belief, to call to remembrance your obligations, and to put your self in mind of the great account you must give; or from too much confidence of your self, want of Fear and Caution, not watching over your Eyes, or the door of your Lips, and abundance

bundance of other ſuch like things; which he may obſerve and accordingly give you his Directions.

IX. And be ſure you ſubmit to his Preſcriptions, and be very careful to follow them: for this is the laſt Remedy; which you ought to uſe with thankfulneſs to God for it, and with fear and trembling leſt ye ſhould not be the better by it.

Suppoſe a Man had the Falling ſickneſs, what would he not give, or do, or ſuffer to be freed from it, rather than be in continual danger of falling into the fire, or water, or

other

other miſchief? Make this your own caſe: for your frequent falling into Sin, notwithſtanding your reſolutions and ingagements, is far more dreadful and dangerous, and no means ought to be refuſed for a cure of ſo great an evil.

CHAP. XI.

The Duties of Children.

THis Book being intended for Beginners, and ſuch as may be ſuppoſed to have leaſt knowledge of their Duty; I ſhall conclude it with a few Advices to *Children*, to *poor Servants*,

Servants, and to all ſorts of *Young People.*

The Duty of *Children* is comprehended in two words, to *honour*, and to *obey* their Parents. Therefore remember,

I. It is your Duty to *Honour your Parents*, which is the firſt of all the Commandments of the Second Table: And conſiſts,

1. In an eſteem of them as your Superiours and greateſt Benefactors, becauſe, under God, they were the Authors of your Being, and took care of your Education, when you could not look after your ſelves.

2. In

2. In a reverent behaviour towards them, even when they do not perform their Duty; but provoke you to wrath, by their peeviſh croſsneſs.

3. In requiting their Love, by ſupplying their neceſſities, if they fall into a low condition, and you be able to ſupport them. Read 1 *Tim.* 5. 4. *Matth.* 15. 5, 6.

4. In bearing with their Infirmities, either of body or mind; eſpecially in their old age, or declining years.

II. *Secondly, Obey your Parents,* (*Epheſ.* 6. 1.) ſo as to be ſubject to them.

Luke

Luke 2. 51. That is,

1. Be ſubject to their good inſtructions and admonitions, to which you ought to liſten diligently.

2. To their commands; when they bid you do any thing that is not contrary to the Divine Commandments.

3. To their Corrections alſo for your faults; to which you ought reverently to ſubmit, *Heb.* 12. 9.

4 And to their directions alſo about the choice of your Calling; if you have not a natural averſation to it.

5. But

5. But especially in the business of Marriage; in which Parents have always had a right to dispose of their Children: Not indeed to force them to marry one whom they cannot love; but to oblige them to endeavour to love those whom they recommend to their choice.

And when you cannot bring your self to a compliance with their desires in that point; you must with due reverence and respect dissent from them, and humbly beseech them to press you no farther.

If they will not hearken to your repeated requests, you are not bound (or rather,

rather, you are bound not) to follow their directions in such a case. But on the other side do not marry any Body else, without their consent; unless they be so unreasonable, that they will let you marry none at all; and you find a necessity of it, to prevent your being led away, contrary to your Vow in Baptism, by fleshly Lusts.

In that case repair to the Magistrate, or your Minister, (who are *common Parents*) and let them deal with them, and if they cannot prevail, I have no more to say about your Obedience in this particular; use your liberty prudently,

dently, and with good advice of Freinds, and due respect to your Parents.

But (as the Common-Prayer-Book exhorts you in the office of *Matrimony*) *Do not enterprise nor take in hand such a weighty thing as Marriage, unadvisedly, lightly or wantonly, merely to satisfie carnal lusts and appetites, (like brute Beasts that have no understanding:) but reverently, discreetly, advisedly, and in the fear of God, duly considering for what ends it was ordained*: and then you cannot do amiss.

Be careful in the performances of these Duties; and God (before whom such

ſuch things are good and acceptable) will give you his Bleſſing. Read *Eccleſiaſticus* 3. to *v.* 17.

CHAP. XII.

The Duties of Servants.

THough *Servants* be not now mere Slaves and Bondmen, as they were in the Apoſtle's days; yet they are in a ſtate of Subjection, and are tied to ſuch Obedience as we find enjoined in the Apoſtolical Writings; even for this Reaſon, Becauſe they are now in a far

better condition. Hearken therefore to your Duty, as it is plainly set forth in the Holy Scripture. And remember,

I. First of all, that you are bound to study to please your Masters and Mistresses, by doing as they bid you in their business wherein they imploy you, *Tit.* 2. 9. A Branch of which is, (as you will find in that place) not to contradict them, and stand disputing with them; Much less ought you to be saucy and irreverent in your Answers, or in your Behaviour towards them, 1 *Tim.* 6. 1.

II. Re-

II. Remember alſo to be Faithful in your truſt, and never to deceive them, in the ſmalleſt matter; but be ſure *to ſhew all good Fidelity*, as the Apoſtle there teaches you, *Tit.* 2. 10.

III. Part of which Fidelity is, to be diligent in your buſineſs, and to diſpatch it as ſoon as you can; and to be ſollicitous alſo to do your work well; which S. *Peter* and S. *Paul* ſeem to mean, when they bid you ſerve them *with all fear*, 1 Pet. 2. 18. and *with fear and trembling*, Epheſ. 6. 5.

The best Rule of which is this, To think with your selves, how you would wish others should behave themselves towards you, if you were Masters, and they Servants: And do you just so, now that you are Servants to your Masters.

IV. And both this Diligence, and Solicitude, and Trustiness, must be performed, not only when they have their Eye upon you, but when their back is turned; and they are absent from you, *Ephes.* 6. 6. *Coloss.* 3. 22. If you gad abroad, or slacken your Labour and Care, when they

they are not at Home, or do not ſee you; you do not ſerve them as Chriſtians, that ſtudy to pleaſe God, but as vile Slaves, and Men-pleaſers, that mind nothing but to avoid their anger.

And here it will be fit to give you this Caution; That you *never tell a lye, to ſave your ſelves a chiding.*

V. Be content alſo with your allowance; and ſubmit to ſuch reſtraints as they lay upon you: which ſeems to be included in the Apoſtolical Precept before mentioned, *Tit.* 2. 10. For, more than this, you ought to take their

hard words, nay and corrections, patiently: I cannot say but you may seek a remedy from your Governours and theirs, if they abuse you; but a Blow that does not hurt, much more an angry Chiding should not seem any great matter to you; But you had better bear it, saying nothing, or meekly praying them to spare you, than increase their wrath by answering again angrily. Howsoever all ill words are utterly unlawful. Read 1 *Pet.* 2. 18.

VI The Apostle also would have you to serve them *with good will*, Eph. 6. 7.

6. 7. and, *Whatsoever you do, to do it heartily*, Colos. 3. 23. One note of which is, when you go about your business chearfully, and do not grumble at your work; much less grumble at this, that you are Servants, and not as good as those whom you serve. But take care to be as humble as your condition.

It is very uncomfortable to your Masters, as well as your selves, when you go about your work with a discontented Spirit, and a sour look, lowring and pouting, as we speak: which proceeds from hence, That thou forget you are serving the Lord,

when you are deligent in their buſineſs; and look upon your ſelves only as Servants of Men. This the Apoſtles correct, when they bid you be obedient to your Maſters, *as unto Chriſt: Not with Eye ſervice, as Men-pleaſers, but as the Servants of Chriſt; doing the Will of God from the heart: With Good-will doing ſervice, as unto the Lord, and not unto Men*, Eph 6.5,6,7. Where he four times (within the compaſs of three Verſes) puts you in mind of this, that you are doing God's Will, and ſerving the Lord *Chriſt*, when you are doing their buſineſs, which they enjoyn you faithfully.

If

If you think of this, you will not go about it heavily and diſcontentedly; eſpecially if you conſider the motive whereby the Apoſtle incourages you, *Knowing that whatſoever good thing a Man doth* (though in the meaneſt place,) *the ſame ſhall he receive of the Lord, whether he be bond or free*, Epheſ. 6. 8. *Knowing that of the Lord ye ſhall receive the reward of the inheritance; for ye ſerve the Lord Chriſt*, Col. 3. 24:

CHAP. XIII.

Advices to all Young Perſons.

1. IT is of the greateſt conſequence, to begin well. And therefore at your firſt ſetting out into the World, take a ſpecial care, leſt you contract any evil Habit; eſpecially of *Idleneſs* the bane of Youth; and leſt you entertain any prejudices againſt things, before you be able to judge; as we ſee too many have done againſt the Common-Prayers of the Church; which they abhor

hor they know not why, meerly from an early disgust they took to them, before they could distinguish between good and evil.

II. And check your desire of *Pleasure*, which now above all other times will intice you: and of *Novelty* also, which is comprehended in the *youthful Lusts*, as we render the words, spoken of in 2 *Tim.* 2.22. unto which mankind is strangely prone in their inconsiderate age, loathing ancient Forms, and craving new Entertainment for their Fancies.

III. *Avoid Harlots* and all unclean Perſons, as you would the Plague: remembring the repeated cautions and admonitions, which the wiſe Man gives to his Son about this matter, Read them ſeriouſly, *Prov.* 2 18, 19 *Prov.* 5. 3, 4, 5. *Prov* 7. the whole Chapter, and follow his Counſels, *leſt thou mourn at the laſt, when thy fleſh and thy body are conſumed, ſaying, how have I hated inſtruction, and my heart deſpiſed reproof; and have not obeyed the voice of my Teachers, nor inclined my ear to them that inſtructed me?*

IV. In order to Chastity, *be exactly temperate* in meat and drink. Drink no Wine; which will add fire to fire: Study hard, or use your selves to labour and watching: Avoid all provocation to your carnal appetite

V. Take heed what *Friendships* you contract: for Youth is prone to familiarity, and thereby drawn easily into ill Company.

VI. *Reverence your Elders*, Levit. 19. 31. 1 Pet. 5. 5, 6. particularly your Tutors and Guardians, who are instead of Parents.

Which

Which Reverence is to be expreſſed not meerly by your outward behaviour and in your Language; but in deſiring their Advice, hearkening to their Counſels, enterpriſing nothing without their Direction, and ſubmitting to their Reprehenſions.

VII. In order to which *be ſober minded*, as S. *Paul* exhorts you, *Tit.* 2. 6. Whereby he means either *Seriouſneſs*, and the *ſtudy of Diſcretion*, or *Humility* and *Modeſty*. Which Modeſty is an exceeding great Ornament of Youth; an indication alſo of a good Mind, and an hopeful bloſ-

ſom

ſom of excellent fruit; as one of the Ancients ſpeaks. But it doth not conſiſt meerly in your Looks; but in your low opinion of your ſelves, a ſenſe of your imprudence and weakneſs, and in an humble attention to the Opinions and Counſels of your Elders.

VIII. Finally, remember that Youth is like the Spring-time, which will ſoon be over; and if you only play in it, and take no care to ſow good ſeeds of Wiſdom and Piety, you will loſe the opportunity of making proviſion for a happy Life.

Of

Of this you are in great danger; becauſe there is nothing to which young Men are more prone, than to ſquander away their time. Be ſerious therefore and conſiderate, that you may not be undone by the folly of Youth: which, as *Solomon* notes, inclines Men ſo eagerly to follow their own humour in every thing, that they do not love to have any check in their Mirth and Jollity.

That which will check them moſt, is, the thoughts of the future, eſpecially the remembrance (as he there obſerves, *Eccleſ.* 11. 9.) of the account they muſt make. And therefore

fore I conclude with that advice:

Rejoice, O young Man, in thy Youth, &c. *But know that for all these things God will bring thee into Judgment.*

CHAP. XIV.

Directions about them that cannot read.

I. AS for those who cannot read themselves, (which in our days are but few, Blessed be God, in comparison with former Ages,) their Masters, or their Mistresses,

or

or their fellow-Servants, or ſome good Neighbour or Relation, are deſired to be ſo charitable, as to read to them their Duty, about this Matter; ſhewing them the neceſſity, and the ends of it; and praying them to mark and obſerve what is read.

II. Or if their Memories be very weak, tell them in ſhort, *That they are bound by their Vow in Baptiſm to do God's Will, and keep his Commandments: and that this is one of his Commandments, that they ſhould commemorate his Love, by coming unto the Holy Communion; which will help them*

to

to do the reſt of his will better.

III. Read to them alſo their *Baptiſmal Vow*; together with their *Duty to God*, and their *Duty to their Neighbour*, as it is laid down in the Catechiſm: and aſk them, if they intend to do all this by God's gracious Aſſiſtance.

IV. If they conſent to it, tell them they ought to go and receive *Confirmation*, as was ſaid before: and then go to the Holy Communion to thank God for calling them into this ſtate of ſalvation by *Jeſus Chriſt*, and for working ſuch a good will in them,

and

and to promiſe him that they will continue his faithful Servants to their lives end.

V. And let them know, that if they can do no more at the Holy Communion, but only give God thanks heartily for ſending his Son to die for them; and devote themſelves unto Him in reſolution of ſincere Obedience, it will be acceptable to Him: and in time they will underſtand more, and do this Duty better.

VI. Therefore teach them, that the thoughts of their imperfections, and ignorance, ought not to diſcourage them from coming

coming to the Communion for the very doing of that which *Christ* commands, I mean the Minister's taking Bread and Wine, blessing them, breaking the one, and pouring out the other, giving them to his People, and their receiving these in remembrance of his Death and Passion, is a thing in it self grateful to him. And if they know thus much, and with honest hearts give thanks to God, and promise him to be his faithful Servants, he will take it kindly, and increase his Graces in their hearts.

VII. And they may tell them, That since they cannot read, they must be the

the more diligent in attending to what is read in the Church or in private, and to the Sermons they hear preached: laying up the principal things they obſerve carefully in their hearts; that they may find them there upon occaſion.

VIII. For which end Maſters and Miſtreſſes ſhould take care, their Servants may have time to go to Church: or rather, they ſhould ſee them go, and bring them thither; ſaying with the holy Man of God, *I and my houſe will ſerve the Lord.*

IX. And

IX. And if they would help them to learn ſome ſhort Prayer by heart, beſides the Lord's Prayer, it would be a means to poſſeſs them with a ſenſe of their Duty, and to make them more confident of God's gracious aſſiſtance in the doing of it. Inſtruct them, at leaſt, after you have read to them their Duty to God, and their Duty to their Neighbour, to ſay, *Lord, have mercy upon me; and write all theſe thy Laws in my heart, I beſeech thee:* and this *Collect.*

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the works of the

the Devil, and make us the Sons of God, and heirs of eternal Life; grant me, I beſeech thee, that having this hope, I may purifie my ſelf, even as he is pure, that when He ſhall appear again with power and great glory; I may be made like unto him in his eternal and glorious Kingdom, where with Thee, O Father, and thee, O holy Ghoſt, he liveth and reigneth ever one God world without end. Amen.

X. There is reaſon Maſters and Miſtreſſes ſhould be at this pains with their Servants who cannot read; if they conſider how much better Servants they will be

be to them, when they are become the Servants of God: and that they themſelves have a Maſter in Heaven, who expects they ſhould not meerly uſe their Bodies well, but look alſo after their Souls; ſo far at leaſt, as to help them to the means of Chriſtian Inſtruction.

This is a thing, indeed, much neglected; and if their Work be but well done, ſome Maſters and Miſtreſſes concern themſelves no farther. But ſuch perſons plainly declare, That they love themſelves better than God; elſe they would not be ſatisfied till God's Work was

done also, and carried on together with their own.

CHAP. XV.

Directions to those that can read.

I. AS for those who are able to read, I need not, sure, advise them to use that ability; but only to use it well; avoiding vain and idle (especially all *filthy*) Books, and being conversant in those that are good and profitable; such as will improve their *minds* in useful knowledge, or excite in

in them devout *affections* towards God, or direct them in the *practice* of Justice and Mercy, of Temperance and Chastity, and of all other Christian Vertues.

II. But above all other Books, acquaint your selves with the Holy Scriptures; which *Timothy* (St. *Paul* says) *had known from a Child; and were able to make him wise unto Salvation, through Faith which is in Christ Jesus*, 2 Tim. 3. 15. Which is a high Commendation of the *Old* Scriptures, and a great encouragement to study those Holy Books, from whence

we may reap the greater benefit now that we have the *New* Scriptures added to them, which contain *the Faith in Christ Jesus*, which the Apostle speaks of.

You do but pretend to *love God*, (which you acknowledge is a part of the Duty you owe Him,) if you do not seek after his Mind and Will, which is only to be found in the Holy Scriptures.

III. And of all other parts of the Scripture, I have observed young People delight (as it is natural to do) in reading the *Historical* Books of the Old

Old Teſtament. Which truly are writ with ſuch a Spirit of Piety, as is to be found in no other Hiſtory; deſigning viſibly theſe two things. *Firſt*, to inſtill into the People a belief of Divine Providence, which governs all things; and preſides not only over Nations, but particular Perſons: who therefore ought to have God in all their thoughts, to whom all events are aſcribed by the Holy Hiſtory. And *Secondly*, to nurſe them up in a ſenſe of the difference of Good and Evil: the former of which always received remarkable teſtimonies of God's Favour;

and the other was ever attended with the effects of his severe displeasure.

IV. Do not think therefore that you have profitably read these Books, unless you come away from the reading of them more sensible of these *two* things, and more affected with them. Possessed, that is, with a more lively apprehension of God's overruling Power and Providence, whereby all things are disposed; and therefore resolved to commit your selves unto him in well-doing; and to make that difference between Good and Evil that He doth;

doth; resting satisfied with what he is pleased to order, when you have taken care to order your selves so, as to avoid what he hates, and to follow that which he loves.

V. But above all other Books of the Old Testament, the *Psalms* are of most general use; and therefore ordered by your Church to be read over publickly once every Month. Some of which you would do well to get by heart, that you may say them upon all occasions, as anciently they were wont to do: nothing being more ordinary than to hear the

Husbandman chanting them as he followed the Plough, the Seaman as he ſat at the Helm, the Waterman at his Oar, the Weaver at his Loom, the good Houſewife at her Spindle or her Wheel; nay, the poor Ditcher ſang them at his Spade, and the very Children in the ſtreets. In ſhort, they ſuckt theſe in with their Mothers Milk, and from their very Infancy, as ſoon as they could learn any thing, were taught a ſmattering of them, before they could ſpeak perfectly: ſuch a love they had to the ſweet Muſick of theſe holy Songs.

VI. The

VI. The very first of which will put you in mind of your Duty; and of the Happiness it will bring you, if you do it faithfully. Let that therefore, and the rest that are of most general use, (and relate not meerly to *David*'s present condition, or to some publick calamity) be read most frequently, and pondered most seriously. Such are the 8, 15, 19, 33, 34, 103, 104, 119, 139, 145. with many others, which every one may observe for his own use: particularly the seven Penitential Psalms; which are most proper when you are in a sad af-

flicted condition, or bewail any sin you have committed, to which they may be also applied. They are the 6, 32, 38, 51, 103. 130, 143.

VII. But when all this is done, you must chiefly read the Books of the *New Testament*, or Covenant made with us in *Jesus Christ*; to which the Books of the *Old Testament* refer you, as the perfection of that knowledge which was but obscurely delivered by them. And first, the *Holy Gospels*; which most contain the History of our Saviour's Birth, Life, Death, Resurrection,

on, and Aſcenſion In all which principally obſerve the mighty power of God, giving Teſtimony unto him, and declaring him to be the Son of God. Whom therefore you are bound to obey, and in order thereunto ſtudy what his Will is, which is moſt fully delivered in the Sermon on the Mount, recorded in the 5, 6, and 7. Chapters of St. *Matthew*. Read theſe at leaſt once a Week.

VIII. Then follow the *Acts of the Apoſtles*, which abundantly declare their Authority, by whoſe Miniſtry we have received the

Gospel, and bid us attend to their Instructions, which are left us in their *Epistles*, as the words of Men Divinely inspired. And in these content your selves with those parts of them which are most easie and plain, and of general use and concernment. And meddle not presently with those which are hard and obscure, and which relate to some particular cases, which now are not so well known, as to make their sence apparent to every one. For it is a very ill sign, when you stand puzling your selves about some dark passages in the Apostolical writings, when

there

there are plain ones in abundance to exercise your Thoughts. I will direct you to some, that will be fittest for your Meditation. In the Epistle to the *Romans*, read often the 12. and 13 Chapters; with the 13th of the first to the *Corinthians*; the 4, 5, 6, to the *Ephesians*; 3, and 4, to the *Colossians*; 4, and 5, of the first to the *Thessalonians*; and (to omit others) the 1, 2, 10, 11, 12, 13, of the *Hebrews*, the whole Epistles of St. *James* and of St. *Peter*.

And when you read them, let it be with a design to grow better, rather than more knowing.

And

And then think you grow better, when you are made more humble; more sensible of God's love, and your own undeservings; more thankful, more meek and patient; more submissive to God's Providence, and to your Governers, whether Civil or Spiritual, Private or Publick.

IX. When you are thus disposed by these and such like Christain Vertues, you may venture to read the harder parts of Scripture; and not be in danger to wrest them (as those do who are setled upon no principles) to

your

your own deſtruction. For then you will not be forward to frame a ſence of thoſe places out of your own head; but confeſs your ignorance; and look upon them as containing things not neceſſary to be known: for all neceſſary things are plainly ſet down; and perhaps ſome of thoſe very things about which you trouble your ſelves, are elſewhere delivered in clearer words. As you may be ſatisfied if you take the next opportunity to conſult with thoſe whoſe lips are to preſerve knowledge.

Which is the beſt way to be reſolved in ſuch caſes.

X. As for other good Books, beſides the Scripture, you may find ſome time to read them. And the leſs you have on other days, ſpend the *Lord's Days*, and other *Holy Days* the more ſeriouſly in this Work. When I would adviſe you to read 5, 6, and 7th of St. *Matthew*; with ſome part of the *Whole Duty of man*. And when you have made ſome proficiency in knowledge, read Doctor *Hammond's Practical Catechiſm*: where you will find that Sermon of *Chriſt's* upon the Mount expounded.

XI. But

XI. But whatsoever godly Book you read, whether the Holy Scriptures, or any other, beſure you endeavour to come away bettered by the reading of them. For if you get no good by them, that very thing will incline you, at laſt to ſlight and neglect them, as many do, we ſee, the hearing of good Sermons, becauſe they do not perceive that they or others are at all the better for them; but after much hearing, there is little doing of God's Will.

But this the Scripture it ſelf foretold, and hath exactly deſcribed ſuch people

ple, as are *ever learning, but never able to come to the knowledge of the Truth*, 2 *Tim* 3. 5, 6, 7. and intended hereby to breed in every one of us a due caution, left we be of that unprofitable number; Which you must prevent, by being more serious, attentive and diligent in reading Holy Books for that end for which they were writ: And hearing Sermons, not for fashion-sake, but that you may be taught or remembred of your Duty; and excited or directed to do it with greater care and constancy.

XII. And

XII. And if you meet with the very ſame thing over and over again, either in reading or hearing; do not therefore nauſeate it, or grow weary of it, or paſs it by haſtily and careleſly: But rather look upon it as a very uſeful Truth, of which you have great need, becauſe it comes ſo often in your way; and thankfully acknowledging that God is very kind to you (in putting you ſo frequently in mind of that which is ſo neceſſary to your Salvation) give the greater heed to it, and ponder it with ſuch

such seriousness, as a thing of that moment deserves.

CHAP. XVI.

A necessary qualification to receive benefit by all this.

IF every one had so much *Humility*, and such a hearty desire to be truly good, wrought in their Souls betime, they would read and hear God's word to better purpose.

I. There-

I. Therefore Parents ſhould above all things inſtill this into their Children very early; how neceſſary it is and how much it becomes them to be humble: And that by no means they grow conceited of their own parts or underſtanding; but be deſirous to learn of every one, with ſimplicity and meekneſs, without any other deſign but to know their Duty.

II. This, we may be ſure, would diſpoſe them to receive benefit by the Holy Scriptures, and by all other good inſtructions: For

For it is the very qualification which *Christ* requires to make a person fit to be one of his Disciples, *That he first become like a little Child*, Matth. 18. 3. There is no good to be done upon him in *Christ's* School, unless he first learn to be humble, subject to his Teachers, simple hearted, and without guile, contented with a little, heartily in love with those that take care of him. And when he is thus freed from Pride, Ambition, desire of Riches, or any thing else but only of Knowledge (as little Children naturally are, till the Seeds of those Vices be stirred

ſtirred up in them by others) he will be a fit ſoil to receive *Chriſt*'s Heavenly Doctrine.

III. And doubtleſs he had reaſon to ſay it, who told this Nation long ago, That it is for want of acquainting Child-hood and Youth with ſuch plain Rules as this (which the Scripture it ſelf delivers for our right underſtanding it) that the Scripture either ſeems obſcure and difficult to them, or that they miſtake it, where it ſeems evident.

IV. For when they grow to Men's Eſtate, or are engaged in worldly buſi-

buſineſs, or come to honour before they be acquainted with the Holy Scripture, and eſpecially theſe plain directions which it gives us for our profiting by it: one of theſe three things is the conſequence of it. The ſeeming difficulty of the Scripture either makes them to ſeek for other Rules which they apprehend more eaſie; or, ſecondly, not to care for any Rule of Faith at all; or elſe, thirdly, to transform this (which God hath given for the renewing his Image in them) into the nature of their corrupt affections.

V. Let

V. Let this Leſſon therefore, as He adviſes, of *becoming like little Children*, throughly be planted in the hearts of Children, and then *knowledge* in other parts of Scripture will grow up with them: and Faith thus planted in Humility, while their hearts are tender, (and eaſie to be wrought on by this plain and familiar Precept) will take deep root, and increaſe more and more, as they do in ſtrength and ſtature. For though at the firſt their Faith be but as a grain of Muſtard-ſeed, yet having in the Spring-time got the ſtart of Pride

and desire of worldly Wealth or Greatness, it will afterward flourish in all Heavenly Knowledge, and fructifie in every good word and work.

VI. And above all other pieces of *Humility*, it is absolutely necessary that Children be brought up *to a great Reverence of God's Ministers*; and a high Opinion of their Calling, Place, and Persons. If Parents or Guardians would teach them to honour them as their Spiritual Fathers, and to look upon them as men appointed by God to take care of their best part, their immortal

mortal Souls, and to bring Divine Bleſſings to them; If they would tell them, *Children, Theſe are the men by whom you are Baptized and made Chriſtians; by theſe you muſt therefore be inſtructed, and confirmed alſo in Religion, and aſſured more and more of God's bleſſing:* It would have a mighty effect upon them, and diſpoſe them for all the good they may hereafter reap by them. Whereas thoſe words of reproach or undervaluing which they now daily hear, muſt needs have the quite contrary effect: or at leaſt for want of ſuch Admonitions, and frequent

inculcating the reſpect, honour and eſteem which is due to God's Miniſters, they mind ſo little what they ſay, that when they become capable of it, they receive no benefit by their labours.

A ſhort

A ſhort Prayer for the Morning.

ALmighty and moſt merciful Father, I moſt humbly bow down my ſelf before Thee, to worſhip Thy Divine Majeſty, by whom I was brought into the World, and have been preſerved and provided for all my Life long, and now this laſt night, (bleſſed be thy Goodneſs) protected from all dangers; and raiſed up in health and ſafety to ſee the Light of another Day.

I Thank Thee, O Lord, for these and all the rest of thy Mercies; especially for thy singular Love in Christ Jesus: *beseeching Thee to awaken and preserve in me such a lively sense thereof, that I may never prove ungrateful to Him, but constantly do Him all faithful Service.*

Particularly this Day I earnestly implore the assistance of His Holy Spirit, to enable me to keep those Vows that are upon me, not to follow nor be led by Worldly and Carnal Lusts, but to obey thy Holy Will and Commandments, and to walk in the same all the Days of my Life.

Help

Help me, good Lord, in my place and condition, to perform my Duty towards Thee, and towards my Neighbour, with such Care, Fidelity, and Chearfulness, that I may with some confidence presume my self again before thee in the Evening, and comfortably hope for thy continued good Providence over me.

To which I humbly recommend Thy Church and Houshold, beseeching Thee to keep it in Thy true Religion, and to defend it evermore by thy mighty Power through Jesus Christ *our Lord. In whose most blessed Name and words*

I ſtill beſeech thee to be merciful to me, and to all thy People, ſaying, Our Father, *&c.*

A ſhort Prayer for the Evening.

I Thank thee, O Lord of Heaven and Earth, that by thy merciful Providence, I am here proſtrate again before thee: not only in Health and Safety of Body, but in integrity of Heart; I hope, and with ſincere purpoſes to continue always thy faithful Servant.

Pardon, O moſt merciful Father, whatſoever, I have done

done or omitted this Day contrary to my reſolutions and obligations. Pity my great weakneſſes; and accept of my honeſt endeavours to keep a good Conſcience void of offence towards thee, and towards Man.

Which that I may do every day better and better, vouchſafe me the aſſiſtance of thy ſpecial Grace, to ſtrengthen me in the performance of all my Duty. That where I have been wont to ſlip, I may be more watchful: and where I have been negligent, I may uſe the greater diligence; and ſo continue thy Child, a lively Member of Chriſt, *and an Inheritor of thy Heavenly Kingdom.*

And hear the Prayers of Thy whole Church, which have been made this Day for every Member of the ſame: eſpecially for our Sovereign Lady the Queen; for all that miniſter under Her in Holy or Civil things; for all that are diſtreſſed in mind, body, or eſtate: beſeeching Thee to diſpenſe Thy Graces and Bleſſings to every one of them, ſuitable to their ſeveral neceſſities.

And be my merciful Protector all this Night; and, after a refreſhing Reſt, raiſe me up again in the Morning with a thankful heart to thee, for thy care over me; fully reſolved continually to mortifie all my evil and corrupt

Affections,

Affections, and daily to proceed in all Vertue and Godliness of living, through Jesus Christ *our Saviour. In whose Name and Words I commend my self to thy mercy, saying,*

Our Father, &c.

A Prayer for one of riper years before the receiving of Baptism.

O *Lord, the Creator of the World and Redeemer of Mankind. I fall down before thee, to acknowledge that I am thine; and to beseech Thee, though I have offended thee, to receive me into thy Service again.*

Pardon, good Lord, all the Follies of my Childhood, with all the Sins, Negligences and Ignorances of my riper Years. Let them all be done away in that Fountain, which thou haſt ſet open for us to waſh in, and be clean.

I deſire to be admitted thither; and intend there to devote my ſelf intirely to Thee, renouncing the Devil, the World, and the Fleſh; and reſolving obediently to keep thy Holy Will and Commandments, and to walk in the ſame all the days of my Life.

Vouchſafe me, O Lord, the aſſiſtance of thy Holy Spirit, that I may both ſeriouſly make, and faithfully keep

keep those holy Vows and Promises. Preserve in me a perpetual remembrance of them; that I may never, by any Sin, lose so great a Grace as thou intendest to bestow upon me; but always continue a lively Member of Christ *and an Heir of His Heavenly Kingdom. To which I beseech thee at last to bring me through the Merits of* Christ Jesus. *Amen.*

A Prayer for one that intends to be Confirmed.

O Most blessed God, by whose Grace I was called into a state of Salvation when I was baptized, and from whom cometh every good thought, desire, and purpose, which I have since felt in my heart; assist me, I beseech Thee, in the new dedication, which I am going to make of my self unto thee, whose I am, and resolved to be to the end of my Days.

Fill me, O Lord, with such a lively sense of the honour thou dost me in admitting me into thy Service; that

that I may give up my self, not only with the full, but with the most chearful consent of my heart, to believe and do whatsoever thou wouldst have me.

And then be pleased to confirm me in thy Grace, and to strengthen me with Might by thy Holy Spirit in the inner Man; that I may ever discern and chuse, and follow those things which are acceptable in thy sight.

Arm me, good Lord, against all the Temptations of the World, the Flesh and the Devil: with a Will stedfastly resolved never to yield to any of them; but to persist faithfully in the performance of my Vow, which was made

in

in my name when I was Baptized, and which I now intend with my own mouth to ratifie openly before thy Church. Whose devout Prayers I beseech thee to hear for me, through Jesus Christ *our Lord.* Amen.

A Prayer after Confirmation.

ALmighty and Everliving God, who hast vouchsafed to regenerate me by Water and the Holy Ghost; and also hast farther certified me, by the hands

of thy Minister lately laid on me, of thy favour and gracious goodness towards me: Accept, I must humbly beseech thee, of my hearty thanks for such great and undeserved Benefits, and continue in me those good thoughts, desires and purposes which I found then in my heart to persist in faithful Obedience to thee for ever.

For which end be pleased daily to impart unto me more and more of thy Holy Spirit, to preserve me in thy Fear and Love; and to inable me to do all the rest of my Duty, not only towards thee, but towards my Neighbour: Especially to those by whom, as

thy

Thy Stewards, Thy Heavenly Mysteries are conveyed to us, that reverently attending to their Instructions, and receiving their Godly Admonitions, and obediently following their Guidance and Direction, I may be finally owned for one of thy good and faithful Servants, at that day, when the great Shepherd and Bishop of our Souls shall appear again to our salvation: To Him, with Thee, O Father, and the Holy Ghost, be Eternal Praises. Amen.

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They that need Prayers for other particular occasions may be furnished in a Book called, *The Devout Christian*, &c.

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